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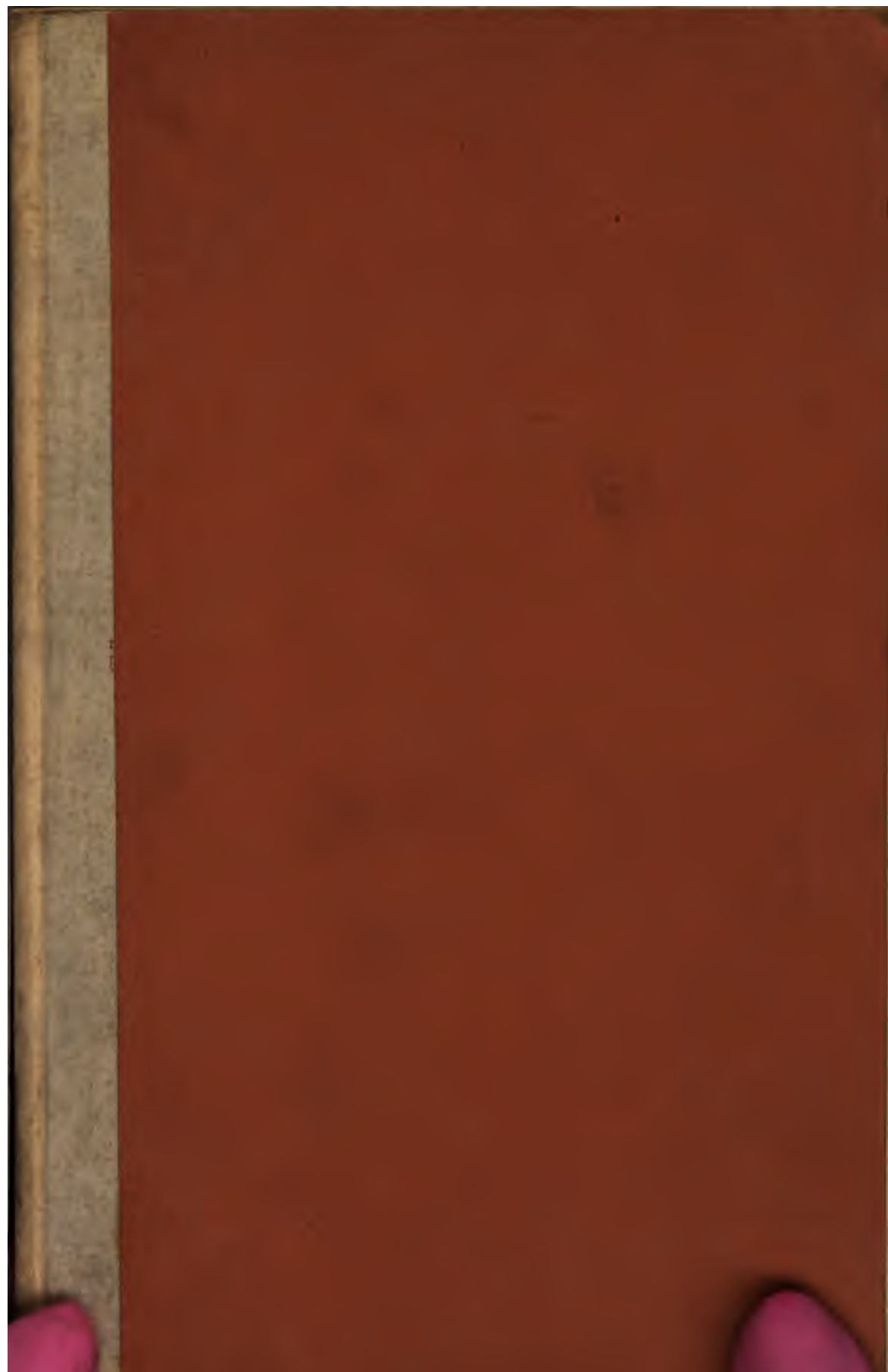
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(FOR AN EVENING IN WINTER.)

171.

Mottoes and Motives

**Themes and Apophthegms and other Practical Matter
Including a Dialogue on the Price of Books
in Homely Lines.**

A COMPANION TO

**"ORDINANCES AND ORDER," AND
"BROTHERHOOD, FELLOWSHIP, AND ACTING
TOGETHER."**

Φ

Z Ω H

Σ

"We must work the works of Him that sent me, while it is day."

—JOHN IX. 4. (R. V.)

LONDON:

ELLIOT STOCK, PATERNOSTER ROW.

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Any person wishing copies for distribution, may have twelve sent by post on receipt of twenty-pence in postage stamps by M., Dreghorn, Colinton, Midlothian, and twelve copies of both the other publications mentioned on the title-page for five shillings. (=108 brochures for £1).

DR. BLAIRIE'S Article in the *British and Foreign Evangelical Review* for October 1884, on "Our Lord's Principles of Philanthropy and Social Reform," deserves to be studied. It would form an admirable tract.

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THEMES AND APOPHTHEGMS.

VERITIES IN VERSES.

THE nations lay dreaming in somnolent air ;
Paled Israel's faith 'mid their gloom of despair ;
When to CHRIST by the FATHER commission was given
To establish on earth a new kingdom of heaven.

HE came not in state, to a palace of gold ;
Nor owned the Good Shepherd a large and full fold :
It was HIS to reclaim, at an infinite cost,
From by-way and wilds the o'erladen and lost.

Matt. xi. 28.

HIS marvellous life, its mysterious end,
HIS rising again, HIS grand promise to send
The awakening SPIRIT of wisdom and might,
Remain presage and pledge of an empire of light.

REDEEMER ! few hailed Thee and saw in Thy form
The chief of ten thousands, our haven from storm,
A treasure beyond utmost wealth of the mine,
The Desire of all nations, a SAVIOUR divine.

Ah ! still is our LORD the rejected of men ;
Still objects of vision engross our weak ken ;
The world and the flesh, too alluring as foes,
The Tempter persuades us to no more oppose.

Is Satan more powerful than infinite might ?
Is day at its dawn to be quenched by the night ?
Is the SPIRIT not now what to winter is spring ?
Wields DAVID no more His victorious sling ?

Begone such imaginings craven and vain,
 The doubting and fear which due effort restrain ;
 Events will God's purpose in glory evolve ;
 It is man's to rejoice and respond and resolve.

In Nature and Grace lie deep questions to solve,
 And problems which idly earth's sages revolve ;
 We mind not,—assured, and rejoicing to feel,
 The LORD's are both Kingdoms ; His day will reveal.

In crossing 'mid darkness life's desolate moor,
 I cling to the LEADER, whose guidance is sure :
 His promise my strength, His assurances cheer ;
 My hand is in His ; there is no room for fear.

Advantage that flows from obscurity note ;
 More attention the saints to things present devote,
 For by vista withheld of the future unseen
 Distractions retire,—friendly clouds intervene.

On the chaos which bold speculations create,
 Where cherished opinions are deemed out of date,
 May the SPIRIT of Truth in His amplitude brood,
 Engendering faith all is tending to good !

To the *Christian fold* these confusions extend,
 Where carnal and spiritual fatally blend :
 "Come out from among them," the Scriptures enjoin,—
 We accept this on paper, but pay we in coin ?

2 Cor. vi. 17.

Society, swayed by exclusive *régime*,
 Confers not its favour on men we esteem ;
 Its elective affinities little proceed
 On the basis of character, merit, or creed.

Its *règles* and relishes, gilding and guise,
 With the dictates of principle scant harmonise ;
 But in Churches should cordial fellowship reign
 And brotherhood banish *hauteur* with disdain.

Admitted : yet nobody surely contends
The family home and its circle of friends
Must be open of access to every foot,
Be it reaper's of harvest or sweeper's of soot ?

This rather,—associates whom you would choose
Should by no means be worldlings, howe'er these amuse
But worthies whose life is in comely accord
With the lessons and rules of the Church of the LORD,

Among whom will be little of pomp and display,
Self-expenditure small, freer giving away,
Avoidance of haunts which they mainly frequent
Who with fashion's *decorum* are amply content.

A stumbling-block lurks in the harboured desire,
To be Christian yet flaunt the *beau monde's* gay attire
In a world to whose worship its votaries cling
And body and soul as its holocaust bring.

That love of the world is a sin and ill slur,—
Is an axiom wherein all students concur,
Its practice they shirk as a sharp ridge of rock
Close contact with which were a shivering shock.

Too oft we recoil and seek vainly to find
Some *modus vivendi* wherein is combined
Enjoyment (so call it) of life *à la mode*
With a pilgrim-like trail of the heavenly road.

Not ours 'tis to censure ; or even direct,
Though with tears we behold where fond hopes oft
are wrecked ;
This civilised age, artificial become
At every point, strikes the moralist dumb.

The Friends, so deserving of yore our applause,
Show how Spirit concretes into hard and fast laws :
Forget we, too ready their coat to deride,
Study finds in their system sound methods to guide ?

6 *The Friends, Christian Fellowship.*

They meet as relations ; and any one may
Take part in their service who ought has to say ;
They shine in simplicity, kindness, and truth,
And, methinks, in concern for the welfare of youth.

Elaborate ritual, glory of man
And the triumph of art, may delight but ne'er can
Supersede or supply what is taught from above,
Fraternal affection, communing in love.

January 1. 27.

Pure and Undeiled worship God-pleasing is this,
Dispensing of mercy, diffusing of bliss,
And, as salt of the earth, to in savour remain
Actif, incorrupt, free of tincture and stain.

We may fairly assume that in early decades
Saints mingled as one, though of various grades ;
Distinction might be, yet from equal regard,
Want of style, or low birth, not the meanest debarred.

Very different now ; men in trades hold aloof
From the workman ; and neither class under the roof
Of the merchant is seen ; while from "ruck of the mart"
Stands the *haut ton* believer aside or apart.

On the street, if they pass not as barely acquaint,
The right hand of fellowship's under restraint ;
E'en at church they but little each other salute,
However unblemished in name and repute.

Some sister may ask if a drawing-room neat
Is the place for the tread of promiscuous feet,
And hint that *très gauche* she would certainly deem
To admit uncongenials among her *intimes* :

Of Mudie's and music, the fine arts and sport,
They are ignorant quite ; they were never at court ;
Nor know they the people among whom one moves
Why confine our free range to precisian grooves ?

CHRIST more than His *Church* organised and ordained ;
The *Family* bond He requires well maintained :
Where these parallel claims may appear to collide,
Let the Spirit of wisdom the issue decide.

The *social* aspects we may not ignore—
“In the world and not of it” is Christian lore :
In the market a saint speaks what folk understand ;
He regards what is wont, minds the lie of the land.

There needs be continual use of the rein,
With frequent rejection of chances for gain :
But *mens conscia recti* imparts the heart ease,
And our God will unsatisfied yearnings appease.

Apology, courteous readers, accept
For wherein my verses seem not to have kept
To the argument which they have mainly in view :
’Tis something if singly they utter the true.

If, in verses that follow, gold thread to connect
Be visible less than fair critics expect,
Indulgent conceive them adagial lore,
Some trite, and tried, granules of heaven-gifted ore.

Against tenets too many, complex, and precise,
Reaction gains head ; not a few sympathise :
Does the substitute theorists one-eyed propose
Improve current morals or soothe human woes ?

Yet we thank these reformers, for who will deny
Christianity popular waxes too spry
In adjusting its pose and conforming its speech
To methods and maxims the Scriptures don’t teach ?

Foes assault us not now with steel weapons of war ;
Their wounds are not marked by a bodily scar :
It is potions and potions with skill are employed
To encumber, enslumber, and glory make void.

8 *Impediments to Missions—Politics—The Press.*

Notwithstanding those perils, what cause to rejoice
That here none dare silence the preacher's mild voice ;
Nor is saint unto blood now exposed to resist ;
The Gospel's respected ; embrace it who list.

Hard the heart which continues unmelted with grief
That Israel abides in his blind unbelief,
That Gentiles so few the lifeway have yet learned,
And Christians sit as if nowise concerned.

Matt. vii. 14. But
see particularly
"The Teaching
of the Twelve
Apostles," re-
cently found.

Impediments three mission action repress,—
"Liability limited" borne to excess,—
The modern distinction of cleric from lay,—
Artificial formation of wants, in our day ;

Undoubtedly too, over-multiplied themes
With which the domain of theology teems,
And defect, as to fusion and glow, which prevails
In leal Churches, yet scarcely a brother bewails.

How seldom conviction and warmth of desire
Reach the heat of fixed purpose, the coal is a-fire,
Unless myriads aflame the combustion support :
On the heavenly road people halt for escort !

Still further : political parties control,
By supremacy claimed for demands of the poll,
The affection and work of Church-members much more
Than affairs of the Kingdom of Him we adore.

Organising *en masse*, and a permeant press,
Are powers in ascendant ; the Church power grows less,
In exercise only ; *in posse* how vast,
If its mighty resources were moulded and massed !

Modern civilisation, with Midas-like touch,
Squares all to the rule "it produces so much—"
Not of welfare to man or of heavenly fruit,
But of treasure for earth or inglorious loot.

“The labourer deserves his reward” and respect ; Luke x. 7.

But teachers can’t hold their learned heads quite erect

Who monopoly law-powers apply for and use

To restrict publication of soul-saving views.

See “Copyright
and Patents,” vol.
i. : T. & T. Clark,
Edinburgh.

The rich folk are courted and petted *élites*,

Always honoured in church with a principal seat :

Do not they, who look down from a mundane proud
height

On the poor with no pity, His MAKER, too, slight ? Prov. xiv. 31.
xvii. 5.

What a marvel is money as mean of exchange !

As a power to reserve and amass no less strange,

An accumulant, wherewith spare earnings are stored,

Too often abused in the miserly hoard.

“God and Mammon ye cannot belong to and serve.” Matt. vi. 24.

To be far from this rebel exert every nerve,

Who would stifle and blind with the *stour* of gold-dust :

Layerings-up unbecfitting condemn by their “rust.” James v. 3.

A lesson of Scripture ’tis wisdom to learn,—

Activity, use, benefactive concern

For the race, are divine, and shone grand in the WORD ;

How much to do likewise need men to be stirred !

For crowds, no way misers, are prone to collect,

Not money but objects wherewith may be decked

Their person or house, and their tables supplied,

To gratify luxury, fashion, or pride.

Curtailment, and plainness consistent with taste,

May well take the place of such present-day waste

And of manners and customs directly opposed

To those in New Testament Scripture disclosed.

Judicious reformers will seek to eschew

Economy wearing a niggardly hue,

Eccentricity tempting the sober to stare,

Ostentation of zeal, the “superior” air.

In *personnelles* tidy, in bearing polite,
Considerate, modest, e'er doing the right,
Unobtrusive, not blaming who differ in style,
They will gain public favour and thanks, in a while !

'Twere a noble endeavour, whate'er the success :
Not a few who maintain *status quo* will confess
That prevalent ways are a base compromise,
And attitude neutral permit or disguise.

A vampire is Fashion, whose soothing fan-wings
Cover sucking of blood and enfeebling of heart—
A mirage to whose vapour gaze stupefied clings !
Awake from the trance ; it no peace will impart.

The throne and the peerage might influence well
The taste and the habits of homelier folk
By elegant plainness efficient to tell
High life would be pleased all were free from her yoke.

Most of all at a Christian meeting fine dress,
Vagaries of fashion, the pride of excess,
Befit not : poor sisters they harshly remind,
To butterfly taste wealth makes many inclined.

The taste of the Church has become so "refined,"
It allows social customs she erst had resigned,
And in standard of living, in pampering the eyes,
With the world in extravagance openly vies.

The error, the evil, extends far beyond :
In all phases of life is the character donned
Of the man of the world, him who knows what is what,
And flits in the evening more gay than the bat.

Around, longings of flesh, keen desires of the eye,
Society's glamour, the Devil's sleek lie,
Are spores of destruction that everywhere spread,
And daily strike thousands adown with the dead.

Woe is me! who escapes that contagion dire?
Whose the garments unsinged by approach to that fire?
“This day whom we’ll serve let us resolute choose,” *Josh. xxiv. 15.*
Nor remedies longer, and rescue, refuse.

Since,—though in ourselves be no power to endure,
As a clear morning sky, serene, steadfast, and pure,—
With the SPIRIT’S true cosmical force, light, and heat
Our God’s new creation is quick and replete,

“By faith let us walk and no longer by sight;” *2 Cor. v. 7.*
For “my yoke it is easy, my burden is light.” *Matt. xi. 30.*
And “broad is the way, wide and open the gate,
That leadeth to ruin:” attend ere too late! *Matt. vii. 13.*

The gentleness, meekness, compassion, and calm
That rendered Christ’s life a continual psalm
Of glory to God, and goodwill to mankind,
Be, sweetly harmonious, in *our* lives combined.

Saints ought to be simple, sincere, self-denied,
Lowly, unostentatious, retiring aside,
Nor courting place eminent, only things good,
Content with plain dealing, plain speech, and plain
food.

They attenuate history’s great moral force,
This gospel, who count it a round of discourse;
Nor is it philosophy, lofty and deep,
Nor a dream of the Lion of Judah asleep.

The Church is recumbent, scarce eyes the beyond,
Through attitude supine: why should she despond?
The more hours past midnight, and darker the sky,
More cheerful the watchman, the advent more nigh.

How real is Christian life, and how calm
Its fragrant exuding of Gilead’s balm!
’Tis the cheerful onflow of a clear upland rill
Which peaceful bears tribute to meadow and mill.

In the rite of Acceptance, to marriage akin,
 New duties, relations, and solace begin :
 We abjure life to sin, being buried as dead
 With the body whereof the Lifegiver is Head.

Rom. vii. 4.

Alas ! that so many imperfectly feel
 The meaning and power of th' initiant seal :
 Remission of sins from *demission* they part !
 Our change must be vital, of conduct and heart.

See Greek and Latin Lexicons. In the large Ainsworth, among four meanings assigned to "remissio," forgiveness does not appear. *apecece*, always rendered *forgiveness* in the New Testament, has in Robinson as its prior meaning *dismissal*, *deliverance*.

The change is a choice : it begins in men's hearts,
 To win which for death Satan aims his veiled darts :
 It is no less a change with its sphere in the mind,
 Unseen yet far-reaching, like veering of wind.

Of *immersion*, the primitive usage, one hears ;
 In discourse less its sequel *emersion* appears :
 Yet the latter alike surely serves for a sign,—

Pneuma = wind, air, breath, spirit.

Of raising, to PNEUMA of life, I opine.

Like unbaptised heathen some Christian may plead
 " Not Christ is my Master, not mine is your creed : "
 'Tis on brothers, so called, who distinctly profess,
 Self-reproachful more lessons of Scripture we press.

Matt. xxi. 28.

" My son, go and work in my vineyard *to-day* : "
 Displeasing and dangerous every delay :

Decide to be Christ's and conformably act :

Mark x. 21.

Here stumbled the young man of wealth, who " yet
 lacked."

Luke vi. 46.

" Why call ye me Lord and yet do not the things
 The which I prescribe ? " is a question that rings,
 To the ears of our heart, a death-knell of pretence
 For professors enslaved to indulgence of sense.

The law of our nature remains unrepealed ;

Matt. vi. 24.

" No man to two masters full service can yield : "
 Traitor soldiers are they who in Britain's red coat
 Their persons and ardour to Mahdis devote.

Away the externalism hollow, inane,
Which the age has achieved : it is rendering vain
The holy names FATHER, LORD, BROTHER, in each
Recognising conventional figures of speech.

Remember, when seeking the MASTER to please,
If indolence foster undue love of ease,
And if pride inimical in ambuscade lurk,
"My FATHER works hitherto : I also work."

John v. 17.

These words, in their width and their depth and their
height,
With example encouragement grandly unite :
They present, he who ponders them ever must feel,
Supreme model and motive for imitant zeal.

"Went about doing good," too, the Scriptures record,
"And healing" with personal care of our LORD :
Our Example's Church-work so benignly begun
Men of leisure, unchallenged, as alien shun.

Acts x. 38.

No felt hardship His labour ; contemplative rest,
And converse, endued it with stimulant zest :
He, gentle at all times, in toil and repose,
Ne'er emitted a syllable cold or morose.

The LORD our example : how comely His speech,
His demeanour how gentle and worthy to each !
How considerate and courteous, faithful and wise
His masterly questions, His manly replies !

It is not by talk nor by emblems you wear
You'll serve the religion of JESUS, ye fair !
By silence, and lips meek, sincere, and benign,
Adorn ye the gospel, in mellow light shine.

A word to you, mothers ! ere onward we pass :
Yearn not that your children ascend or amass ;
Be it theirs to acquire in your temple, the home,
A set which fine lads will retain when they roam.

Much, parents! you do on your children's behoof,
While guarding them under the family roof :
Affection, truth, diligence, pluck, self-control,
Inculcate with pious concern for the soul.

Whatever they learn, you will nowise neglect
That spelling and counting be wholly correct,
And penmanship such that whoever engage
Will favour and forward them stage after stage.

Educational systems divide into three ;
Domestic-tutorial,—this few may see,—
The day-school, the pupil home-coming at night,—
The boarding-school, tempered by termly home-flight.

The rhymster excuse, if he notifies why
In only the second we safety descry :
Lulling conscience, the third takes for standard of good
What a gentleman may, not the Christian should.

Consider, O Scotland! how much thou wilt lose
If thy "gentles" relinquish the pith that ensues
From minglings, the mortar with which thou art built,
For French polish and courtly Corinthian gilt.

Emolliat mores.

Yet manner counts much, if I therein attest
There truly abide in my mollified breast
A lowly esteem of myself, and desire
To respect what there may be in men to admire.

Rom. xii. 10.

"In honour preferring each other," we read :
Self-assertion befits not "the Christian indeed,"
Himself he parades not, and, prone to believe
The best of a neighbour, to judge him would grieve.

Alas! through great schools in this perilous age
Is spread soul-disease from the foul printed page ;
And poisons, from agencies agile and sly,
Are openly sold there in face of God's sky.

In school hunt-the-slipper with books may be played,
And, unnoticed, injurious reading conveyed
From one to another : well home-trained, our youth,
Perceptive of error, rejoice in frank truth.

The serpent insinuates still, and our boys
Need a fatherly hand and the mother's soft voice :
It is cruelty, judged by potential effect,
To send them from port, immature, to be wrecked.

Exceptions allowed for, the boarding-school tone
Saps allegiance oft to the heavenly throne :
Divinely appointed, the family maintains
A wholesome environment, influence, reins,

Stout filial bonds and parental control,
An atmosphere favouring health of the soul,
A sheltered enclosure, whose watchers exclude
Chums vainly headmasters wish pupils eschewed.

How many fond parents and children bewail
The environment sure and its atmosphere hale
Endure not for safe and salubrious resort,—
The voyage of life bears away from the port!

Dismissing all simile,—cleave unto Prayer,
The Bible, good books, church attendance, and care
Not to toy with temptation and dubious haunts ;
Rather curb self-indulgence and minimise wants.

Some wit may endeavour to bring me to task
And, ready to argue, may pertinent ask,
"What harm in the opera, ball-room, saloon,
Whose claims early Christians—you too—oppugn?"

Be this our defence : oft the mind is debased
'Mid the promptings of feeling and fashion and taste :
Incline I to pluck the fruit bending yon tree ?
The lure may be luscious ; belongs it to me ?

Such places of concourse you, brother! will shun,
 Since the objects there favoured, the things therein
 Emit vicious aromas devised to attract [done,
 Too promiscuous gatherings : so 'tis in fact.

Ah! among the partakers too many are those
 Whose practice politeness forbids to disclose :
 Why invest with a halo what noway beseems,
 Life's struggle in earnest with fancy of dreams?

These associations, chameleon-like, tend
 To assimilation as natural end ;
 To the lit-up attraction, hearts easily lean ;
 Cohesion and fusion in course supervene.

A loud warning-bell many adages strike :—
 About "birds of a feather," how "like draws to like,"
 "Show a man your companions, he'll show what you
 are."

Who dwells among tar-pots must smell of the tar.

To revert—there are minor objections of weight,—
 Engrossment of faculties, hours that are late,
 Surrender of liberty, needless expense,
 That counsel avoidance by lads of good sense.

We speak not of gaming, and betting, and stakes,
 Wherein the unwary play sad ducks and drakes
 With comfort and character, fortune, and friends
 On whose good opinion their future depends.

From atmosphere poisoned we hold us aloof,
 And trust our so doing is wholesome reproof :
 Profane and unruly companions we shun,
 While marking with joy restoration begun.

Resembling the MASTER in mind and employ,—
 Diffusing, as He did, faith, meekness, and joy!
 Is a theme too suggestive and thrilling and grand
 For the pen rudely moved by this tremulous hand.

Who the Gospels in chapter-connection peruse
Will rise from the reading exalted in views
Of the holiness, beauty, and moral sublime
Which renders Christ's life the great marvel of time.

We grow to this image through SPIRIT divine,
Who by inward renewing the heart will incline,
A renewal through warmth of regenerate souls,
As fire is enkindled by glow of live coals.

Fraternity, such as Acts sweetly portray,
Men fear would ill suit our degenerate day ;
Yet surely they dare an unhallowed extreme,
If content of that light to be cheered with a gleam.

Companionship intimate He never sought
With magnates of earth, but here cast in His lot
With the plain, the domestic, the well-acting low
Who forbore like the Psalmist a sinner to know.

Ps. ci. 4.

On the journey of life, as the Scripture declares,
With people not pious in daily affairs
The watchful and pure must inevitably meet,
Else away from mankind they need wholly retreat.

1 Cor. v. 10.

In the service of Christ, too, some intercourse must
Be held with the subjects of passion or lust :
The Samaritan, ere he gave kindly relief,
Asked not if thieves' victim himself were no thief.

Kind reader ! a rife misconception efface,
That life's walk in Scripture is viewed as a race,
A vying with rivals, a mounting ahead :
They're first in the kingdom who serve, is there read.

Mark x. 44 ;
Matt. xx. xxiii.

Auxiliary, comrade, coadjutant brother,
Together we struggle for good of each other :
A contest there must be, with Satan and sin,
They victors who most help their fellows to win.

That rivalry veils its bad features as “style,”
 A bright subtle bait to decoy and beguile :
 On ills hence engendered and money misspent
 Philanthropy baffled folds hands to lament.

We may not despond, in ourselves very clods ;—
 The kingdom we seek is not ours ; it is God’s,—
 But hope for, and pray for, and look for the LORD,
 What is evil the meanwhile eschewed and abhorred.

Inconsistency, dealings unrighteous or foul,
 Life whereat the cynic and scorner would scowl,
 Disavow or disparage the holiest name,
 And hatred, for love, of the Gospel inflame.

These sins to the penitent, FATHER ! forgive,
 That, blest in Thy likeness and light, we may live ;
 Since effort of man can’t recall the dead past,
 The more to amend we shall strive to the last.

From the hill-top of age men with wonder survey
 The leading of God all life’s perilous way ;
 Protection, deliverance, joys, there reviewed,
 Evoke profound awe and most deep gratitude.

The best, when surveying past courses and aims,
 In the light of God’s call, grace’s warrant and claims,
 And the trust and command to be “holding the fort,”
 Humbly shrivel deplete, for how much they fall short !

May the kingdom of glory, the kingdom of love,
 Freshen earth with the order and pureness above !
 Paradisiac communion, in bodies made meet,
 Then will render all holy obedience complete.

To the Presence august, charged to righten all wrong,
 Lively Faith will look up, and thus prayerfully long ;—
 “Come quickly, our SAVIOUR, the loving and strong !”
 So transmute our dull vespers to bright morning song.

APPEAL TO THE CHURCH.

CHURCH of the living GOD ! at length arise :
Too long hath slumber sealed thy once bright eyes,
Thy ear been dull which erst was so acute,
Thy tongue which pleaded with much power been
mute.

Have heathens all yet heard of JESUS' love ?
The vulture fled before the peaceful dove ?
Do men exhibit in this favoured land
The love that conscience and the Word demand ?

Alas ! weak nations are the strong ones' prey :
Old social bonds are loosened and decay :
Tastes of the world and worshipping of gold,
As a foul plague, infect the holy fold.

Widely the gospel ranks as but a spell,
A charm routine like beads some votaries tell,
A creed bereft of life-inspiring power,
Stale seed that germinates no fruit or flower.

Salt of the earth, pure leaven, believers ! ye
Are GOD-appointed, while you live, to be
His host, of valiant warriors composed,
For single combats apt, in ranks unclosed.

Matt. v. 13.

May the GOOD SPIRIT in this evil hour
Endue the Churches with redoubled power,
Henceforth avouched by the abiding seal
Of holy love and righteousness and zeal :

To banish evil, CHRIST, THE LORD, appear
In glory soon ; and since the day is near,
Ours be the attitude of men who wait
Timely, with head erect and heart elate,
His call within the golden city's gate.

ANOTHER APPEAL.

CHURCH of the ransomed, highly favoured spouse !
Whom the great KING with boundless wealth endows
And GOD'S own SPIRIT, that thou ever mayest
Be blest, exalted, beautified, and praised,

Be His alone ; to Him with joy impart
The whole affection of a steadfast heart
And homage due Him, noblest, warmest, best,
From foundling slave empurpled and caressed.

FOR A CHRISTIAN MEETING.

WE meet in the holiest name,
At the MASTER'S affectionate call ;
May His love in our breasts be aflame,
The joy of the LORD gladden all.

A circle of intimate friends,
With fervid emotion we meet,
And, free from the taint of by-ends,
Our kindred in spirit we greet.

A family, under one Head
Whom angels adore and revere,
As often as hither we're led,
We feel it is good to be here.

Because we are brothers indeed,
We assemble in oneness of heart,
And always a loving God-speed
Pronounce—*au revoir*, when we part.

At many reunions to-day
The same benediction is heard,
In which all the Churches still pray
With quickened esteem and regard !

Most see not each other on earth,
From intercourse oceans divide ;
Fond cravings, of heavenly birth,
To feel one in CHRIST be supplied !

If less happy experience ours,
And piety seem not to thrive,
As to herbage long-parched summer showers,
These souls may GOD'S SPIRIT revive !

Then brotherly love will abound,
Saluting of saints be increased,
Gospel seed will then fall on good ground,
The LORD'S-Day be enjoyed as a feast.

See verb *Salute*
in a concordance.

With ardour we then shall repeat
The words, so familiar, of Paul
Wherein, by a trilogy sweet,
He sums highest favour for all :—

1 Cor. xvi. 23.

“The grace our LORD JESUS assures,—
Love in essence and outflow DIVINE,—
And the SPIRIT'S communion,—be yours,—
Be with all who for worship combine,”

Of every language and land,
Of every age and degree,—
Not wrack loose and dead on the strand
But one wide, whole, and wholesome great sea,

By all lands replenished, and free
For infinite weal to the race,
Most bright when reflecting in glee
The smile of Heaven's clear beaming face,

THE LORD'S DAY.

WELCOME! hours of holy glee,
 Earnest of a joy ecstatic,
 On all lands, and every sea,
 Foretaste of the age Sabbatic.

Rom. iv. 25.

For our sins the SAVIOUR died,
 Manhood of divine perfection,
 And that saints are justified
 Proved He by His Resurrection.

Luke xxiv. 34.

Vainly Art her cunning tries
 Easter glory to bedizen;
 Thankful souls and beaming eyes
 Simply tell "the LORD is risen."

Unto CHRIST through water sealed,—
 Drawn to GOD by noblest motive,
 Soul and body, all, we yield,
 Gratitude's sweet offering votive.

Yes! our pitying FATHER deigns
 To accept this heart-surrender;
 And the SON, who bore our pains,
 Loves the penitent offender.

See p. 14, v. 4.

Fond I breath of heaven inhale
 Since me from the mystic laver
 CHRIST upraised and let regale
 With the sunshine of His favour.

Pride of mien and lofty look
 Such stupendous grace abases:
 In my Life, an open book,
 May He read His work, His praises.

A SCOTCH EMIGRANT.

JOHNNIE'S FAREWELL.

- “ Sweet Annie, I maun gang awa,
 Bid Scotia a lang, lang adieu,
For, waes me, necessity's law
 Will tear me frae hame and frae you.
- “ Ambition plays herein nae pairt ;
 I courtna vain riches or fame,
My joys hae their root in the heart
 And brainch for a new nestling hame.
- “ A man, to be canty and blithe,
 Maun hae a trig wifie for mate :
I'll labour wi' ploughshare and scythe,
 But daurna ask dawtie to wait.
- “ It wadna be fair to my dear,
 Though I lo'e her far mair than mysel,
Orr I leave the auld kintra to speer
 If she's willing to mak and to mell.
- “ It wadna be kind to ye, lass !
 Weel kenning I maynae succeed :
When toddlers come, ane should hae brass
 The wee things to busk up and feed.
- “ I'll work day and nicht very hard
 To plenish a house big and bein,
Then learn if ye're nae way debarred
 From ca'ing me mair than chief frien'.
- “ I gang to fair lands far awa,
 Whaur loyalty biles to the Queen,
In language the same, laws, and a',
 Though ocean's lang brig lies atween.

“Our kintra’s folk there dinna feel
As if they were pairted or frem ;
By thrift they gain pocks o’ guid meal ;
What nation’s land-robe has sic hem ?”

Her looks—and he reads them—imply
“A sensible lass, could I swither,
On the sune side gif asked, to say ‘Aye ;
We’ll toil up life’s stair baith thegither :

Matt. viii. 20.

“Our KING had nae place for His heid ;
A but and a ben served my mither :
Speed the plew, and braw Johnnie God speed.’”
And she kissed him eenoo as her brither.

THE SENSIBLE LASSIE’S LAMENT AND COMMENT.

ANNIE’S SOLILOQUY.

“HAD I but the making o’ style,
Mair semple it wad be and plain :
Some pairt o’t’s a sham to beguile,
The laive is a shadow and vain.

“What benefit’s gaudy attire
And awmries owre fu’ o’ gewgaws,—
A mansion for folk to admire
Wi’ pictures that cumber the wa’s ?

“What gude are braw jewels and pearls,
This body o’ clay to decore,—
Or dainties that pamper the carles
Wha crunching eschew as a bore ?

“Or rowth o’ paid servants to fag,
While we gad, read puisin, and talk ?
Or cairrage for beasties to drag
The strang that are able to walk ?

“ For gowd, pearls, and costly array,
Paul wadna hae women show taste ;
It’s wrang to be proud o’ display,
And aiblins a prodigal waste.

“ Earnt siller folk better nicht spend,
And gie dacent neibours employ ;
And couples wha barely can fend
This splash wadna langer annoy.

“ We youngsters are sairly bested,
For mairrage, owre rare noo and late,
O’ them that in auld times could wed
Is like to still further abate.

“ ‘ What comes o’ guid parentage ? ’ spak
A heathen, my brither telt me,
As if it were no worth a plack
To be twigs o’ a family tree.

“ The twig wi’ its blossom and fruit
Must carry itsel’, that’s enow ;
But gie it some years to recruit,
’Twill bear heavy pu’s like a bough.

“ Men look at the tree as a hail,
Far less at the brainch than the stem ;
At a pownie’s heid, no the bit tail ;
Young players are spared in a game.

“ O Fashion ! fause quean wi’ a spell
That deadens a hantle o’ hairts,
Hoo lang will yer tyranny snell
Jist kennle the lawless ane’s dairts ?

“ At least yer rule dinnae apply
To very young couples, I plead,
Wha wad hain some bawbees to lay by
For weanies’ upbringing and breid.

“ I ’m sure it were weel for mankind,
 That faimilies blest sae be mony :
 Owre muckle gowks look at the rind,
 The fair skin and gloss, and the cunye.

“ Ye faithers and mithers, if wise,
 Will bid sons and dochters be brave,
 And, backing wi’ gear soun’ advice,
 No’ let a bad custom enslave.

“ My parents aye thochtfu’ and kind,
 They didna gang coddling their weans ;
 They knew tin’s aft hastily tyned,
 But no eident hands and cool brains.

“ They tocht me to help-on mysel,
 Said ‘ just as men saw they shall reap ;
 Weel haining the pease whilk ye sheul,
 Lass, dinna till fuistet owre-keep.’

“ Ye may lippen the youngkers a dail
 Brocht up under needfu’ restrent ;
 They’d start on a hamely sma’ scale,
 And danger escape little kent.

“ Twa-three words to them tae orr I end :—
 The wisdom o’ Proverbs imbibe ;
 Count weel ilka farden ye spend,
 No’ minding hoo fules geck and gibe ;

“ Ye needna bawl ‘ Slave ! *we* are freed.’
 It’s vice that is brazen and loud :
 Religion’s nae Pretty-Poll creed,
 No aping what sairs wi’ the croud ;

“ It’s pureness, compassion, and peace,
 Saft-wafted as air frae aboon,—
 Frae warldly thrall present release,
 And hope o’ far better things sune ;

“ It’s charity sistered wi’ faith,
Daeing guid as occasion appears,
A shielding ilk weaklin’ frae skaith,
And drying the sorrowfu’s tears ;

Gal. vi. 10.

“ To freshen like dew what is laigh,
And no ettle after the heigh,
To sauten and raise human daigh,—
Can roonds o’ sic service be dreich ?

Rom. xii. 16. See
also “Teaching
of the Twelve
Apostles.”

“ Opportunities seized to dae weel,
Walth used to awauken nae quawms,
Hands helpfu’, hairts saftened to feel,
Are grace afore singing o’ psawms.

“ And mair—this should level a’ pride,—
Saunts hae a vocation divine
To sae quicken, comfort, and guide :
What to that is airth’s guidliest mine ?

“ They’re builded a spiritual house,
God’s temple o’ mervellous found ;
They weel amid glamour are douce
Wha expect as His kings to be crowned.

1 Peter ii. 5.

“ The SAVIOUR baith worked and lived plain,
And noo is enthroned i’ the lifts ;
Should we, no sae puir as He, mane
If whiles we’re reduced to some shifts ?

“ Airthly straits winna last very lang ;
We plod a short prenticeship here,
To be raised in the heavenly thrang
Whan He in His gloire shall appear.

“ Therefore hairty I’ll dae humble wark
In a mainner befitting my place ;
The warld a’ around may be dark,
Hame’s licht to a lo’eing lo’ed face.

“ I’m happy wi’ mither and ded,
 And help them as mickle’s I can ;
 But gin it’s their wull I shall wed,
 Yon lad I’d like weel for my man.

“ He’s young, ruddy, carefu’, and steyed ;
 I’d trust his braw hand i’ the mirk :—
 In his bield, mairried Annie ! you’d bide,
 And cleek in his airm to the kirk ! ”

A DIALOGUE BETWEEN A PROFESSOR AND A COTTAGER

ON CHEAPENING BOOKS.

C.—The Minister praises your book to the skies ;
 Reviewers, I hear, say it nobly supplies
 A want largely felt and deserves to be read
 In every cot for the light it will shed,
 The impulse and health it is fitted to give ;
 It teaches mankind how to happily live,
 And points the wayfarer on earth’s dreary road
 To mansions prepared and a home with our God.

P.—I thank you, good sir, for the compliments high
 You flatteringly pay, and am glad you descry
 In my labour of love—the fond fruit of my pen—
 A service well rendered for welfare of men.

C.—It would grieve me to utter a word of complaint,
 Or lessen legitimate joy of a saint,
 Especially yours who have lovingly striven
 To wide-spread on earth the sweet wisdom of heaven ;
 Yet know your good work is but finely begun ;
 The web is not woven when yarn-thread is spun ;
 The preacher his mission completely ignores
 Who’d bar would-be hearers by closing church-doors.

P.—I know none so foolish and don’t apprehend
 To what your complaint and comparisons tend ;

Yet assure yourself I am your pupil to learn
And ready to welcome what truth I discern.

C.—My meaning is this ; in our village scarce one
Has heard of the work you have faithfully done,
Except through the strong commendation to read
Your volumes our Pastor, desirous to feed,
Last Sunday emitted, who said they enforce
His feebler endeavours in spoken discourse.

P.—Satisfactory very ; I hope you will try
These handsome octavos to borrow or buy.

C.—Alas ! In our village, as yet, there is not
A library where books on loan can be got ;
And were one established I fear I'd in vain
Seek pearls in the rubbish alone 'twould contain ;
Nor have we as yet any bibliopole
To vend information for good of the soul,
Though I grateful acknowledge a depot of tracts
Idlesse, ignorance, ills, in a way counteracts ;
And, if on its counter your books met my eye,
My money is nowhere such treasures to buy.

P.—'Tis the lot of the poor : maybe one of your friends
Possessed of the needful buys books and then lends.

C.—I know not of any ; while books are so dear,
They borrow from Mudie's at so much a year.

P.—The epithet "dear" surely no way befits ;
Consider the value of Mentors and wits.

C.—Air, sun, and the Gospel, are given us free,
So value is not an available plea ;
The benefit these with rich bounty dispense.
Come gratis, although they're of value immense.

P.—You are merry, or else in your logic astray ;
God's bounties we neither count, measure, nor weigh :
What you buy is not light to illumine the mind,
But printing materials and labour combined.

C.—A standard we therefore now reach that was lost ;
The affair becomes one of production and cost.

P.—An affair then of but manufacture and trade,
Like making and selling a spoon or a spade !

C.—In part it is so ; for five shillings or less
A printer could send out your vols. from his press
In elegant style, an *édition de luxe*,
And that is not wanted for practical books ;
Yet the price on the back is a guinea or more,
Can you wonder that poor men feel sorry or sore ?

P.—Disclaiming in life an unduly high pitch,
I own copyright law has been made for the rich ;
To authors it gives private property dower
And right to enforce a monopoly power.
If reformers the law would with justice amend
And compensate authors, for *labour* they spend,
On a royalty principle, prices would fall
And books be a gladness, a rapture, to all.

See Advt. p. 40.

C.—Your legal and technical phrases confuse :
Allow a plain man to exhibit his views ;—
The State is not morally bound to pass laws
That prevent circulation, as free as “wise saws,”
Of books or of songs which a multitude pen
To gratify self or to benefit men ;
But when it imagines 'tis only fair-play
To make their adventures more likely to pay,
Precautions are requisite, care must be ta'en
That private advantage be not public bane.
Early copyright sought this by awkward device
Of keeping control o'er the publishing price.
The object which all legislation should keep
In constant remembrance—that books be as cheap
As consists with a wholesome inducement to write—
Law-makers unthinking now leave out of sight.
The State, before all things upheld for defence
Of popular rights, should ne'er let the pretence
Of personal benefit, whoe'er assails,
Incline against rectitude Justice's scales.
If to authors' exactions due limit were set,
Occasion would vanish to grumble and fret ;

By letting re-publishers timely compete,
Law the wants of the market would suitably meet.
Competition impossible, prices are high, •
Maintained above level by stinting supply.
Outwitted, philanthropy's left to deplore
That for forty-two years—if the author lives, more—
A boon beyond price, "caller" books that would preach,
Must lie on shop-shelf above common folks' reach.
More liberal, wise too, the newspaper press !
It issues, and thrives, at a penny or less,
Depending for success on very large sale
Nor waiting till what it well caters be stale.

P.—Consider how many bookmakers are poor.

C.—None mean that the worthy shall hardship endure.

P.—Too many can hardly make two ends to meet.

C.—They choose the profession, because it is sweet
And comely to labour for weal of mankind
By deskwork at pleasure, indulging the mind.

P.—Esteem this more noble than mere work of hand.

C.—Comparison's odi— : you well understand.

A lofty ideal of calling and aim
Puts cruelly many fine authors to shame ;
Proves not the pursuit of corruptible gold
They are *spirituels* of terrestrial mould ?
Can it fail to dilute intellectual wine,
To debase the pure mintage with dross of the mine ?

P.—Their coinage in gold of the Christian mint,
When preachers resolve the supply o't to stint.
For wide circulation the hearer mayn't print !
Nor may he invite his poor neighbours to meet
And hear him from memory winsome repeat
The joys of redemption assured and complete !

C.—Judge you if New Testament principles run
In channels, so narrow, of "mind number one" ?

P.—The statesmanship soft of the present dim age
Is worked, not this flood of pretensions t' assuage,
But to brand "law amendment" on one-sided aims
(Through cat's-paws with long euphemistical names),

And diffuse, as 'twere light, enforced darkness and dearth
O'er States favoured now and the civilised earth.

C.—We charge not the legion of valiant pens
Who strive to free man from the grim ogre dens
Of vanity, vacancy, vice ; but oh ! why
Let subalterns' leadership raise a war-cry
For objects not generous, to self-care confined,
That will not break fetters but only fast bind ?

P.—What right hands accomplish for increase of joy,
Their schemes neutralise, counteract, may destroy.

C.—Rich folk a superb opportunity miss
For increasing their own and the general bliss ;
Compositions of merit they well might acquire,
And get published at prices to suit the poor buyer.

P.—“Intellectual property,” dignified name,
Includes sundry concessions by no means the same,—
For *inventions* it may be, *designs* I am sure,
Painting, sculpture, and music, and literature,
Play plots and ideas, lectures, caricature,—
Called “property,” really a power of restraint,—
Of saying, to most who would profit, “you mayn't,”—
A power super-royal, *sans* pang of remorse
Given foreigners gratis as matter of course
(Not perfectly gratis ; where worrying trade,
A very small charge law requires to be made).
To Britons and them equal love is displayed !
The millions are silent, no call for relief
From damage severer than done by worst thief,
Is heard of these injured ; abstracts *he* at most
Material substance, but here what is lost
Is potentiality upward to rise
In moral attainment and wealth of the skies.
Alas ! it oft happens in human affairs,
The wisest betray us, the best bring us cares ;
Political force is wire-pulled and hoodwinked,
And matters of infinite moment are blinked.

C. [*Aside.*].—Can members' free action, electors' free choice,

Survive massing and muzzling "the popular voice"?

Legislators due freedom have tried to secure ;

Are votes independent, albeit still pure ?

P.—Legislation protective of letters, I find,

Is laying of fetters on movement of mind.

Uncivilized Aeolus ! *you* did not bind,

To sell among mortals the help of, heaven's wind !

While of those intellectual bonds few complain,

Fewer *fondle* the lengthened and tightening chain

As people hug *Patents* ; whose long fourteen years

Hurt the nation, says one, but crowds answer in jeers,

For easier 'tis to assume and assert,

Than, piling up truth, to become the Expert,

Whom Virgil implied people ought to believe ;

What is popular rather the thoughtless receive.

The subjects of patent-right differ by much

From those which concessions to authorship touch.

A novelty scores may sporadic invent ;

No two the same ode, though a lifetime were spent.

The former are positive, tangible, gross,

Monopolies whereof breed bodily loss.

Trade organisations, adroitly be-tooled,

Let the flock they are guides of be thereby diswoolled.

To you, "Friends of the People !" should th' honour belong

Of strife to remove a twin terrible wrong ;

But party manœuvrings ignore moral right,

And blow the soft tinder blind passions ignite.

Therefore Bismarcks are able to smile at our lack

Of wanted defences and strength for attack,

—The latter required, to make enemies cower,—

Which threatens to shatter in some evil hour

Britain's world-serving fabric of national power.

What Israel was (to a lesser extent,—

Within narrow bounds were the chosen up-pent)

A radiant focus, our loved isle is now,

Or was but of late, ere a footing of slough

And fooling of sloth were extolled to displace
 The spirit and signs of a mission-fraught race,
 Whose prowess ashore and bold prow on all sea
 Were used as a trust by sons valiant and free.
 (*Non, DOMINE! nobis.*) The Fountain of peace
 Wills not till the Advent arm-folded release
 From duteous remembrance of *Noblesse oblige* :
 A nation "aye ready" prevails through *prestige*.
 We live on repute ; antecedents we trust ;
 In semi-bravado fear no sudden gust :
 This fatalism cruel, ah ! criminal too,
 And pride are ascendant, can fall but ensue ?—
 At our ostrich deportment and optimist mood,—
 Our dependence on shipping for import of food,
 Raw materials likewise, in quantity vast,
 Yet convoys awaiting,—the wise stand aghast :
 An old oak so hollow must yield to the blast.
 Coal-depôts imperilled, prized colonies left
 Without armaments fitting, of redcoats bereft—
 Even India tempted to burst into flame,
 The sleek Bear to oust thence our old Lion so tame,—
 Great ports all exposed—a dwarfed army and navy,—
 Debar from alliances, quoth Monsieur Grévy,
La puissance maritime partant pour "locker Davie" !
 C. [*Aside.*—There is hope, amid fear things will go
 to the bad,

Amendment will come, when he also is sad.

P.—The mother dear country and colonies bright
 In warm federation should promptly unite.
 Our trustier statesmen, although rather late,
 Now favour the project, so hopeful and great,
 To make the old Empire one widely based state,
 Which by goodness of God, become faithful and strong,
 Will stand as Earth's leader of righteousness long,—
 "Rule Britannia Major" all peoples' gay song !
Status quo office-holders so prone are to gild
 That my soul with profound apprehension is filled :
 Fads and fancies alone politicians so heed
 That patriot hearts sink in stupor or bleed,

And *my* thought in a maze has been wandering aside
To the topic *most* urgent and there would abide.
I pass on however, and will not e'en stay
To ask why men view not with woful dismay
The loss that mankind and our commerce have borne
By being, for lucre, of *book*-traffic shorn.
From our insular focus of light, like a robe
A vesture of learning should cover the globe.

C. [*Aside.*].—Our busiest looms could not lavish such
goods ;

P.—American imports provide no such foods.

C.—One is gladdened to hear you so soli-loquise,
In trust you will aid us to open closed eyes,
To emancipate learning and talent from thrall,
And bring high pure pleasure within reach of all.

P.—Present luck of our poets may give a new shade
To Horace's boast when his work he surveyed,
Monumentum perennius aere—than brass,
(Copy-money in coppers) the meek servant lass
And the prentice who reads for his evening class
Are taxed, from small earnings, that we may amass !

"A memorial
more lasting
than brass."

The term used in
trade and law last
century for au-
thor's honoraria.

C.—*Literati* will have no occasion to feel
Half-dished with a mess of the joker's oatmeal,
And the publishing business would revel in joy,
For a myriad new presses will find full employ.

Tenui musam
avena.

P.—I need not for income what copyright draws,
And care not how soon you abolish bad laws.

C.—The law leaves you free of goodwill to resign
The privilege offered, if so you incline ;
And this we may hopefully anti-cipate
From you who could render a service so great
As accrues from the wide circulation of truth
Among every class and especially youth—
From you who delight in the Christian's *rôle*
Which inculcates to help all who'd run to the goal
Of favour with God, doing good as each can,
Like the Heavenly Exemplar, to perishing man.

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GLOSSARY.

Aboon, above.
Aiblins, perhaps.
Airt, point of the compass.
Awnries, safe cupboards.
Bein, well-provided.
Bested, put about.
Bide, reside.
Bield, small simple erection for
Bit, small. [shelter.
Bile, boil.
Brav, visibly worthy of ad-
 miration.
Brig, bridge.
Busk, dress up as for an occa-
 sion.
But and ben, outer and inner
 rooms of a two-roomed
 house.
Callar, fresh.
Canty, cheery and comfort-
 able.
Carle, man (with slight dis-
 paragement).
Cleek, be joined, or hang, by
 hooking on or in.
Cunye, coin.
Daigh, dough.
Dail, deal.
Daurna, dare not.
Dawtie, a person doated on.
Decore, decorate.

Ded, dad, father.
Douce, sedate and satisfied.
Dreich, wearisome.
Eident, diligent.
Eenoo, at or for the present.
Ette, aim persistently.
Fend, make two ends meet.
Frem, strangers.
Fuistat, spoiled by keeping too
 long and too close.
Fules, fools.
Gang, go.
Gear, articles, property.
Geck, laugh at.
Gif, gin, give, given, = if.
Gowk, silly fellow.
Haill, whole.
Hain, reserve, abstain from
Hame, home. [using.
Hantle, considerable number.
Heigh, high.
Ilk, ilka, each, every.
Kennle, kindle.
Kintra, country.
Laigh, low.
Laive, what is left, all other.
Lifts, skies.
Lippen, trust.
Loe, love.
Mak and mell, have close con-
Maun, must. [nection.

Maynae, may not.
Mirk, dark.
Noo, now.
Orr, ere, before.
Oure, too.
Plack, a small Scotch coin.
Pu', pull, gathering of fruit.
Pownie, pony.
Puisin, poison.
Rowth, plenty.
Sae, so.
Sairs wi', serves with, satisfies.
Sauten, salt.
Saw, sow.
Shaul, shell.
Siller, silver, money.
Skaith, injury, loss
Snell, sharp.
Speer, ask.
Steyed, staid.
Stour, dust moving in the air.
Sune, soon.
Swithier, hesitate.
Tell, told.
Tin, money.
Tocht, taught.
Tynt, lost.
Yird, earth.
Wean, weanie, young child.
Whilk, which.
Whiles, sometimes.

Some modern writers of Scotch accommodate the spelling of most of their words to the pronunciation. In the preceding pieces this is done but partially. The reader will give the language, according to his own knowledge or taste, its really sweet and sonorous sounds. A few simple rules may be borne in mind: as to *consonants*, that they are often left unpronounced, like the final *d* in *hand*, etc., and that the *g* at the end of the present participle, an English substitution for the old Scotch, is not pronounced. In the perfect participle the English *d* has its counterpart in Scotch as *t*. As to *vowels*, there are Scotch sounds which it is very difficult or impossible to represent in English letters. The letter *a* is often elongated, *hand* becoming *haun*; *land*, *laun*; *farden*, *faurden*. On the other hand, in such words as *family*, *marriage*, *carle*, it is pronounced as if written *faimilie*, *mairrage*, *cairl*, etc. The letter *e* is sometimes made very long, *present* becoming *preesent*, sometimes also like *ai* as *them*, *thaim*. As to *diphthongs* or double vowels, the *ai* in *restraint* for instance is sounded *restrent*; *ui*, as in *guid*, has a sound with scarcely anything corresponding to it in English. There is another sound which English less delights in, viz. that of *s* in *puisin*, *poison*; it resembles the sibilant in *confusion*; *ea* in *weans*, *pearls*, etc., is pronounced *wanes*, *pairls*, etc.—*deaden* is *deeden*, *neighbour* *neebur*; *wise* is pronounced as if written *wyce*; *ame* in *game*, *em*; *o* in *mony*, meaning *many*, has a sound approaching *munny*. The sound of *oo* is given to *ou* in such words as *court*, *count*, *sound*, etc., and to *ui* in *fuistit*. The accentuation is sometimes the reverse of English, e.g. *comment*.

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